

A WAY
PROPOUNDED
TO

Make the poor in these and other
Nations happy.

By bringing together a fit suitable and well quali-
fied people unto one Household-government, or
little-Common-wealth,

Wherein every one may keep his propriety, and be
employed in some work or other, as he shall
be fit, without being oppressed.

Being the way not only to rid those and other Nations from
idle, evil and disorderly persons, but also from
all such that have sought and found out
many inventions to live upon
the labour of others.

Whereunto is also annexed an invitation to this Society, or little
Common-wealth.

*Psalms, 42. 1. Blessed is he that considereth the poor, the Lord will de-
liver him in time of trouble; the Lord shall preserve him, and keep
him alive, and he shall be blessed upon the Earth,*

BY PETER CORNELIUS, VAN-ZUR-RIK-ZEE.

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end of *Paul's Church-yard*.

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PROPOSITION

TO

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Make the poor in these and other
States happy.

By providing each a suitable and well paid
employment in one of the household government or
the commonwealth.

Wherein everyone may keep his property, and be
employed in some work or other, as he shall
be fit without being oppressed.

Being it may not only to relieve and other Nations from
idle and disorderly persons, but also to
all such that have long and long one
in the nation to live upon
the labor of others.

Will provide also in each nation a good supply of
Common wealth.

And it is the duty of the
Government to provide
the same for the
people of the nation.

BY THEIR CORNELIUS, KNIGHT, &c.

FOR ONE
The Hon. Council of the State
of the State of New York



A way propounded to make the poor in these and other Nations happy, &c.

Having seen the great inequality and disorder among men in the World, that not only evil Governours or Rulers, covetous Merchants and Tradesmen, lazie, idle and negligent Teachers, and others, have brought all under slaveie and thralldom: But also a great number of the common handy-craft men, or labourers (by endeavouring to decline, escape or cast off the heavy burthen) do fill all things with lyes and deceit, to the oppressing of the honest and good people, whose consciences cannot bear such practises, therefore have I (together with others born for the common welfare) designed to endeavour to bring four sorts of people, whereof the World chiefly consists out of several sects into one Familie or Household-government, viz. Husband-men, Handy-crafts people, Mariners, and Masters of Arts and Sciences, to the end that we may the better eschue the yoke of the Temporall and Spirituall Pharaohs, who have long enough domineered over our bodies and souls, and set up again (as in former times) Righteousnesse, love and Brotherly Sociablenesse, which are scarce any where to be found, for the convincing of those that place all greatnesse only in domineering, and not in well-doing, contrary to the pattern and doctrine of the Lord Jesus, who came not to be served but to serve, and gave his life a ranfome for many; appointing his Kingdom unto his Apostles as it was appointed to him from his father, answering them when they murmured, who after his departure should be the greatest amongst them, said; *If any among you would be greatest, let him be the servant of all.* In direct opposition and contradiction to the World, where they are accompted the greatest who have most servants, and not they that do most service to others, and therefore the Worlds greatnesse, and the greatnesse of Christians differ as light and darknesse, whereas true

Christians being mercifull doe endeavour to ease mens burthens, instead thereof, others (as if there were not trouble enough in the World) are still making the Burthen heavier with new devises setting themselves forth daily, in their sight, as if their design were to vex and grieve poor people (and stir them up to Impatience) with their excesse and riot.

Just as if a Phyitian that were able to cure the sick should come bragging and make a boast of his skill, to make them the sicker.

To this may be added those that are called spirituall persons or Clergy-men who perswade people (that they may the more willingly drudge for them) to beleve that they take care of their soules (as if they could love the soul which they cannot see, and have no compassion on the body which they see, This therefore being deceit and lies, Let us return again to mercifullness which is as well touched with the miseries of the body as with the miseries of the soule, such order or society of mutual love whereby the oppressed (scarcely able to breath) may be brought to rest and enlargement.

Taking upon them every day (except the Sabbath) soe many as are fit to work the labour of 6. houres beginning ordinarily, from 9. of the clock in the morning to 12. at noon, and from 3 till 6. at night, if any desires to have an afternoones liberty he may work from 4. or 6. of the clock in the morning till 10. or 12. at noon or labour another day soe much the more, they that have hard work to doe may begin in Sommer Mornings while it is cooll, and take their rest, in the heat of the day, bestowing the rest of their time, for the refreshing of their bodies, and profitable exercises of the mind.

They that are set on work by us (being not fit to be of our Society) receiving wages shall work 12. houres in a day, from 6. in the morning to 12. at noon, and from 2 till 8. at night till any of them be fit and willing to come into us.

The Children of rich people (who are not of our society) comming to School (after we have found out the ablest masters) to be instructed in Arts Sciences and Languages are every day (except the Sabbath, learning some usefull Trade) to work 3. houres, to the end they may allwaies in case of losse and want afterwards get their living without being necessitated to fall upon such courses (as we see happen often in the world) as may prove hurtfull to their soules and bodies.

The rich people (being not of our Society) having a desire to dwell amongst

amongst us shall not be bound to work, if they will sometimes of themselves do any thing, they will hold forth a good Example to all rich time-loosers in the world, and paying for their diet, Cloathing, Lodging and other necessities they shall be free.

For the beginning & undertaking of this great work it will be good that some able men (as Fathers) to lay the foundation, for the common-welfare, doe put in a summe of money to raise a Stock, employing the same to buy a piece of land whereupon the Husbandman, handy Crafsmen, Tradersmen, Martiners, and others [comming in with their moveables as Cattell, Money, or any other Commodities] may be secured.

Those that come into our Society shall not be bound to make their goodes Common for (according to the tenth Commandement) none ought to cover another mans goodes.

If any will out of a free real and bountifull heart bring in any thing to increase the Stock it shall be used for the common benefit, without being appropriated for any mans own in particular.

They that will bring in their own landes for the Common service may have security upon the same, and for their moveables upon the landes freely given, only it shall be employed for the common welfare without giving Interest, if they die, their Children or freinds (that none may suffer wronge) shall possess the same except they gave it to the Society or otherwise.

If any be minded to leave the Society, they shall not onely receive that which they brought, but also a share of the profit which hath been made since they came to the Society if no profit hath been made in their time, they shall receive none, that so they that come into us may not seek their own private gain.

A young man or mayd leaving the Society, by marrying, or otherwise, shall have a share of the profit, that hath been made since he or shee were of the Society (from their birth or otherwise) no profit being made, it shall be at the pleasure of the Society to give them what they please, for the profit made before belongeth not to them.

If any one having brought into the Society money or other commodities, afterwarde desires to go out again, they shall acquaint the Society thereof, that so there may be care taken to restore it, the summe being not above 100. l. shall be paid as the owner desires, if more, then 100. l. they shall have freedome to pay it within a yeeres time, pay-

ing them a quarter of the Summe presently (if they desire it) that so none may be hindered to leave the Society when they please.

In case the Society hereafter be disturbed or separated by Tyranny or otherwise, then shall the landes and monies which was freely given to raise and increase the stock (all Creditors being paid) come to the benefit of those poor onely, who have brought nothing to the Society, except there be poor kindred of those that (out of love) have given to the stock, such shall have an equall proportion with the others.

For the well ordering of our businesse we shall have need of two great houses one in [or about the] Citty v.z. a Warehouse for Merchants or Tradesmen, another in the Countrey near a River for the Husbandman, Handy Crafts people, Schoolmasters and Marriers.

The house in the Citty so big that 20, or 30 families may dwell in it, having shoppes of severall wares, as Cloth, sayes, linnen, men and womens apparrell, Stockings, shoes, Hatts, and other usefull and necessary thinges, being the foundation of the whole work, not onely by reason of the profit that comes by Trading, but also because all Handy-Craftes, belonging thereunto, depend thereon.

Our trade will for three sufficient reasons undoubtedly increase, the first is that there will not be overasking in price, but all will be sold at the lowest rate in a word, contrary to the Common custome of the world.

The second is, that we dwelling at a cheaper Rent and living less costly, can make all things better at the price.

The third is, that the profit is made use of for the common good, as well for the honest people of one, as of another sect.

At the first we may bring into our Scociety, (besides a beginning of severall Merchandizes) for the most part unmarried persons, that with laying out little money may presently be on the getting hand, as Cloth, Linnen and Saye-Weavers, Taylors, Shoo-makers and the like. Secondly, Barber-Chyrurgeans, Physitians, and Masters of severall Arts and Sciences; one that can write extraordinary well, another that understands Arithmetick, Geometry, Astronomy, Navigation, Italian book-keeping, or Merchants Accompts. Thirdly, some for Latin, Greek, Hebrew and other Languages, as also Physick, Musick, and other usefull things, referring all to a good and spirituall end.

Our

Our Chyrurgeans or Physitians shall serve the Rich (without the Society) for money, and the poor gratis; some going abroad to visit Patients, and others staying at home (at certain times,) to speak with people, that come to them, to shew that they do highly esteem of the life and health of others, as of their own; this will give an increase to our Trading for the common good, the fame thereof being noised round about, and the more when people are sensible that we sell all things at a reasonable rate without deceiving any.

They that are Rich (without the Society) seeing that their children are not only well brought up in handy-crafts, but also in Languages and other Sciences, and in good manners, will encline very much to buy wares of us for their particular Families, and Merchandizes, and Trade increasing, we shall have need of much Cloth, Sayes, Linnen Stockings, Shooes, Hats and other things, these will require Cloth, Linnen and Saye-weavers, Whifters for blanching, Dyers and other Handy-crafts, here now will be use for sheep and kine, not only for their milk and flesh, but also for their wooll and skins, &c. Here then is work for our Husband-man, for the breeding up of Cattle, Poultry, &c. and especially for tilling the ground for Corne, Flax, Hemp, &c. also Gardiners having skill in gardening, for roots, plants and orchards, for fruit, flowers and hearbs, as well medicinal (for our Physitians) as others.

For the building of the Countrey house (for the Husband-men, Handy-crafts people, Marriners and Masters of Arts and Sciences) we have need of Brick-makers, Brick-layers, Carpenters, Smiths, as also Ship-carpenters, not only to make Boats, wherein to fetch and carry goods to and from the City, but also to catch fish for the Society, and afterwards to build ships to send to *Flanders, Holland, France* and other places sailing with our own people that shall have all things common among them abroad, as well as in the Society at home, being as welcome, (having done their duties,) when they come home from a bad voyage, as from a good; Their ships or goods being lost by storm or otherwise, the loss is to come upon the Society in common, which ventures no more than what the Society can well spare, and may be set forth again as they are able, their wives and children being alwaies provided with necessaries, as well as others.

This house is to be built so far from the water, that there be left a convenient key to deliver goods out of the Ships, and if it be possible to bring the water out of the River round about the house, with a draw-bridge.

bridge, to be secured by night from thieves and robbers, devising two Instruments whereby the fish may come out of the River into our waters, and not go out again, having our Garden for pleasure and necessity behind our house.

Which house is to be built after a convenient manner, with publick and private places, for freedom and conveniency a chamber & a cloister for every man & his wife with a great Hall, to lay all things ready made in order, a place to dress victuals, another to eat together a third for the children, also Cellars to keep meat and drink in, a place for the sick, one for the Physicians and Chyrurgeans furniture and medicines, one other for all kind of usefull, (as well natural as spirituall) Books, Maps, and other Instruments belonging to liberal Arts and Sciences, several places for Scholars, a place for strangers, &c. who intending to stay any long time, shall do some work, or pay for their lodging and diet.

Our workfolke and School masters, with their Scholars, being brought out abroad into the Countrey, the City house will be instead of a warehouse, leaving therein besides the Physicians, Barber Chyrurgeans and Apothecaries (who with some Tradesmen must be in the City, so many Merchants (who shall change by turns,) as shall suffice to attend the Merchandize with ease. Our youth being capable of being taught, shall be instructed in CIPHERING, and keeping Books of accompts, that the Merchants also may sometimes work, putting every one to that which is fittest for him, as they that have wrought in wooll, to the selling of wooll and cloth, they that have been used to flax-thread and weaving, to the selling of flax and linnen, Tanners and Shoe makers, to sell leather, and so in all things else.

Also it will be necessary, that in the Warehouse in the City, there be some men women and Children; not only to make apparrell, and to have other things ready made; but especially to serve every one, as there shall be occasion, making all things for sale without unnecessary trimmings, unless that any buying of us would have any trimming upon them, those we shall endeavour to give content, if they bring to us those unnecessary Timmings, which we our selves have not, doing our endeavour to keep their custom, that so in time they may be convinced of their folly, being better with us, who give them reasons for alterations, than with others who bolster them up in pride and exesse.

If the making and selling of things unnecessary were sin, then it should

should be quite forborn, then must all unnecessary thinges (though a shop were worth 1000. l.) be burnt or destroyed, and all the Children be presently taken from those trades, that depend upon pride and vanity. It is to be considered that the eating of the tree of knowledg was evill, but not the making many thinges are for triall, what is in the hearts of men, if we will not serve those worldly people that come to us, then our youth that sometimes desire to travel into other Countreyes will be necessitated allwayes to be at home, because they cannot serve any masters that work for vain-glorious men.

Every 6. or 12. Monthes an account shall be given, & what is overpluss above necessity, a part shall be distributed to men and women, also young men and maides, that so every one may have wherewithall to give to the poor, or to pleasure his freind, in some speciall manner.

One man alone (though he were chief of the whole Society) shall not be master of the cash, or treasury, but three of the uppermost in the Government, shall allwayes have the Keyes; so that one, or two, unless the third were with them should not be able to open the Chest, a three-fold cord doth not easily break; saith *Solomon*.

None is to rule longer than one year, least he domineer in his office, and others seeking his favour, play the Hippocrites.

A man about 40. yeares of age, shall be chosen chief Governour of the whole Society, every one giving his voyce for him, that he judgeth to be fit.

This man having governed one year, a new choice shall be made, with liberty to choose him again that last Governed, as well as any body else, by this means he that hath a mind to continue in the Government will have an Inducement to rule well, that he having the favour of the people, may be chosen again, not that any Governour is to rule according to his own pleasure, but according to such orders, as the whole people shall make except in small matters, wherein they cannot conveniently make any certain order, but who would not rather (if no benefit come of ruling) work quietly 6. houres in a day, then to be in a perpetuall disturbance of his thoughts, being imployed in multiplicity of businesses.

Here none is to be chosen for his riches or wealth, as we see come to pass in the world, (to the ruine almost of all common wealths,) but for his wisdom.

Men and women having the oversight of meat, drink and other thinges,

things, shall govern by turns, and in case some would rather keep to their ordinary work, they shall be passed by, and others put in their stead, 10. or 12. men and women having governed half a year, 5. or 6. of them shall go off, and 5. or 6. others come in their stead, the other continuing half a year longer to instruct them that do newly come in, with what they are not acquainted, having so many young people to do the hardest work, as shall be requisite, who being come to years, and having gotten experience, shall also rule over others, for it doth suit the aged to give orders, and the young to obey.

The maides shall not only be fitted to do the housewifery, and order children, but also in case hereafter they be minded to leave the Society, they shall learn a good Handy-craft Trade, that so whether they leave the Society, or come to be married, they may be able to get a lively-hood, sometimes taking their turns one with another, that so they may continue fit for working and housewifery.

In this house every one shall be able quietly to do his work, because none shall have more than one single work to mind: 25. women in our Society, when all things are done orderly, shall have no more business to trouble their heads with, than one woman in her own private Family.

Besides the quiet and ease that we shall have by the helping one another; it will also be very profitable to dwell together, for whereas in 100. Families dwelling apart, we should stand in need of at least 100. women to do the housewifery; now bringing 100. Families together, the same may be done with 25. women, the rest (when they shall be fit,) being employed about some work; together with men for the common good, which many women will rather do, than to be a whole day troubled with diversities of cares.

Whereas in 100. Families there will be need of 100. fires every day to be made, bringing so many Families together, we shall be able to make shift with 4. or 5. great fires and furnaces, one to boyl and roast meat, another where the children are, a third where men, women, young men and maides meet together at meals, sitting at the table in order, (as Joseph's brethren) the women over against the men, young men next their Fathers, and maides next their Mothers, the young people waiting by turns at the Table, that so one may not be respected above the other, neither will it be needfull (being assured of one anothers love) to use the ceremonies of putting off the Hat, or common drinking to one another, yet not to hinder any man from shewing his hearty love to a stranger, or otherwise.

Meat.

Meat, drink, and all other things will cost us the less, because we buy a great quantity at once; also we shall our own selves charge up kine, sheep, hens, ducks, and other things; having garden and orchard, fruites from our Gardeners and Husband-men, Fish from our Fisher-men, making drink for necessity, and refreshment for our selves.

Our Rules and Laws being few, are to be only for necessity, not to take away any ones liberty, leaving them alwaies open to the tryall of all rationall men, that so self seeking (to be more or above others, in natural or spirituall matters,) may be discovered and excluded.

If any desires to marry, he shall not be tyed to marry one of our Society, if he will have a vertuous person abroad, out of the Society, and dwell with her, or have her come into the Society, every one is left to his liberty.

All things wherein the Kingdom of God doth not consist, (not contradicting Scripture or reason) are to be left free, as the outward form of Baptisme, the Lords supper and the like, because in the omitting of such things there seems to be more danger than in performing of them.

The apparel should be fitted for the body, and convenient for the work, without being tyed to fashion, colour, or stuff, only the unnecessary trimmings to be forborn, that Gods creatures, which he hath made, be not misused.

If any that have an Estate, desire to have stuff, cloth, or other things finer than others, they may adde to it so much of their own money, as it will cost more, for it will be a demonstration to the poor (without the Society,) that he hath an ability above others to relieve them.

In all Handy crafts we shall appoint the best work-men for Masters, who as well as others are to work 6. hours.

Whereas now men in the World do conceal their skill from one another, for their own private advantage, here in our Society they are to bring it in, and impart it to the commoti well-fare, being the only way to find out the height, depth, length and bredth of all things.

The children of the poor are to be brought up (to the comfort of their Parents) as well as the children of the rich, they learning instead of one, sometimes 2. or 3. Handy-crafts, being alwaies chearfull by not being oppressed with bondage and slavery, as commonly is seen amongst children of the World, especially in England, who must endure (many times) to pass through 7. years, as slaves under the Turk, on the contrary the children of our Society shall be alwaies in our eyes,

working no longer every day than 6. houres; the remainder of the time, being to be spent in other usefull imployments, that they may be fitted for somewhat els besides working.

They are to be taught onely necessary and allwayes usefull trades, that they may continually, howsoever the world changes, get their living, for some having learned onely useles handy-crafts, oftentimes through the change of the world, (which falls into some other way and custome) come to poverty and want.

Whereas the Traders in the world do oppress their workmen, with heavy labour, and small wages, instead thereof with us the gain of the tradesmen will redound to the benefit and refreshment of the workmen.

And whereas the traders of the world, seeking after their own particular profit and advantage, are continually betwixt hope and fear, now here in our Society, every one is quietly to mind his business, at the set time, for the loss that is suffered lieth upon none in particular.

In the selling of our commodities, seeing there is no overasking, it will give occasion to others (that are not willing to lose their Customers,) to imitate us, it being the true way to rid the world of that deceitfull practise, and we being in no sumptuous expensive way, can afford our commodities at a better rate or better ware for money, whereby we reach the world (because they can get little) to keep within compass, instead whereof, they now dayly provoke and grieve poor people with their excess and riot.

In observance of the words of Christ to give to Cesar the things that are Cesars, we are to pay Taxes and tribute to the Magistrates, being in subjection under all humane Ordinances, which are not contrary to the will of god.

Such Tradesmen or Merchants that are honest, and cannot well provide for themselves, may timely (before they be necessitated to wronge any one) turn in to us.

Any honest persons, through sickness, want of trading, work or otherwise, being in poverty and debt, may be brought to rest, by making an agreement with their Creditors, if mercifull, or if unmercifull, to give them all they have, in full satisfaction.

A Family being united and conjoynd with us, and being come to be settled in quiet, will make known their welfare to others, and men perceiving.

perceiving that the profit and benefit is extended to the refreshing of the oppressed, among all Sects, will readily come to us, to buy commodities, and provision being made aforehand, all things will follow in order.

Any handicrafts men, or Tradesmen, may be in fear, (the business being not settled) to make a beginning, doubting that he removing from his particular employment to this common society (by losing some Customers) shall want a subsistence, but considering the opportunity to have the custome of all those that dwell with him, is freed from that fear; neither doth any one stand singly by himself alone. Any by sickness or otherwise become indisposed, the rest (being united as members of one body) shall work for him; and we being assured of one anothers faithfullness, shall exceed in love, all other Societies.

It is far otherwise with us, than in Hospitalls of old men, and women, where they come in out of necessity (not being able otherwise to provide for themselves) for their own benefit onely, with their contentions, opposition, and deeply rooted Infirmities, having oftentimes their bodies by hard labour spoiled, and made decrepitate, and their mindes corrupted by evill manners, being many times besides a deep stupid ignorance, so ill natured, that no reason can sink into them.

Some handy Craftsmen as Smithes, Carpenters, and others, do undergo often upon hope to attain ease from labour, 20. or 30. yeares almost intollerable labour, letting out their money to Interest, that it may increase; and sometimes loose principall and all, that they have so surely laboured for, or else come to dy, before they have given themselves to rest often leaving their estates to the destruction of their Children in the world, who in pleasure and voluptuousness do consume what the parents have gotten and gained with soe great labour, and sometimes it comes to such handes, which in their life time they grutchted should have it, who after their death laugh at them for their labour, sometimes the Children and relations long for their death; and when they do live long enough to use their estates themselves, then oftentimes their bodies which they have spoiled with working, will suffer them to take no rest.

On the contrary, there will be no need in our Society, to take any care or to make provision for the aged time, or day of sickness, nor for children; for the aged will be better looked after then the young, the sick than the healthfull, and the children after the death of their parents, than before.

Any leaving their children in such a Society, doth better than if they left them much money, because they are under the eyes and inspection of many good people, and are sure of necessities; whereas otherwise being brought up by others, are many times spoyled by their Parents Estates, being the fruits of their labours.

If any fall sick in our Society, he hath not only that which he stands in need of, but besides, he is freed from all worldly incumbrances, for all things being in order, all things are taken care of without him, on the contrary men commonly in the World are busied with their affairs, as long as they have understanding.

Some being healthfull, and able with their Trade or Merchandize to get more than others, are commonly not inclined to come into us, because they love their private gain more than the common good, but considering how soon their health may be lost, it will be reasonable for them, (without delay,) to desire such a wished estate and condition for themselves and families.

Covetousness, excess, lying and deceit, together with all the evils that spring up out of riches, or poverty, will be excluded from us, who maintain equality, if any be minded to live disorderly in drunkenness, adultery, whoredom, &c. he can have no entertainment in our Society, neither will he be willing to come in to the company of the virtuous, for he that doth evil, hateth the light, and cometh not to the light, that his works may not be reproved, but who so doth the truth, cometh to the light, that it may be manifest, that his works are done in God.

Many finding no rest in their present estate and condition, and being wearied with all the differences in spiritual, as in worldly matters, will be ready to come in to us.

Some teachers being convinced of their peverting and erroneous teaching, would sincerely gain-say all falshood and errors, if they did but discern that there were an opportunity to get their living otherwise, whereas now, being not strong enough to bear poverty and reproch, they remain in their old condition to the destruction of their souls.

Many young men and maides being wearied under the slavery and service of others, would for the ease of their bodies, and advantage or profit of their souls come in to us, whereas otherwise they are often times stirred up, and provoked (by reason of hard, strict, severe Masters and Mistrisses) to wicked and desperate resolutions, either by marrying an unfit person, and so casting away themselves, or giving them-

themselves up to some evil course, as we often see come to passe in the World.

The women in our Society having lost their Husbands, they and their children are cared for, whereas else dwelling by themselves, they are oftentimes forced (together with their little ones) to pass their lives in poverty and grief, sometimes receiving relief of the rich with reprochfull languages, to the increase of their grief, some being in the prime of their years are disregarded, but in our Society children (whether few or many) are no hinderance.

Those among us that desire to marry, will not so easily (having seen one anothers conversation) be deceived, as they are now in the World.

Young men and maides are forced oftentimes for want of opportunity to pass their years in solitariness, contrary to their natures: This trouble will be taken away in our Society, when they need not look after house or household stuff; but without care they may marry, if they can affect one another, doing their usuall work as before.

Parents when their children come to marry, are not disquieted to provide what is required for an household or trade, the fear, they should have no custom or work, cannot seize upon the children; so that they may the better live together in love, whereas else for want of custom or work, they wish they had never been married yea sometimes that they had never been born, they cannot mind themselves and children as is fit, partly for want of time, and partly for distraction of thoughts, so that the Parents with their children instead of joy and comfort, oftentimes do live in nothing but sadness and calamity.

Some husbands and wives, instead of growing in love, and being loving, gentle and meek to their servants and children, do through too much care and vexation, fall into disorderly manner, they become murmuring one against another, whence commonly evil and wicked resolutions are begotten, the women living by themselves, are so tyed to their families, that they can go no whither with quietness, on the contrary in our Society we shall have opportunity for every thing.

The children are not to be taught any humane forms of Religion, but the writings of the Saints, and natural Arts, Sciences and Languages, that their understandings (before they have the use of reason) be not spoyled, as for the most part is done amongst all people and Nations in the World; on the contrary it is to be imprinted in them, that they ought not in spirituall matters to believe any but those that have

have the spirit of God, doing miracles as the Prophets, and Apostles, for our faith ought not to depend upon mens wordes, but upon the power (or wonderfull workes) of God: So doing there will be no foundation for sects, factions, and schismes layd in their heartes.

There shall be built a great meeting place, not onely for our family or Society, but also for all rationall men, round about with seates, rising one higher than another, that every one may be seen; having before them convenient leaning places, to read, and write upon; Alsoe one desk on one side, or end, to read the holy Scripture, at a set time, giving liberty (after that reading) to every one to propound somewhat for mutuall edification, none being tyed (unless himself think fit) to anothers matter to follow, or gain-say it.

For in spirituall things, we acknowledg none but Christ for head and Master; Who of old hath appoynted in his Church Apostles, Prophets, Evangelists, Pastors and Teachers, these having through the spirit of God, (which led them into all truth) brought forth (and left behind them) the writings of the new Testament, we own for Embassadors, and their wordes (without any interpretations of men) for our rule and Plummert, keeping in remembrance when we meet together, that we must allow that liberty of speaking, to others, which we desire our selves, without tying any one to our opinion, maintaining a firm friendship with such, who have renounced all unreasonable thinges contrary to Scripture: without stumbling at any differences, which do not hinder love and piety: For our Children without doubt, will be of differing opinions, and yet no reason, when they do not hinder the common welfare; to exclude them from our Society. It ought also to be considered that the most differences (dwelling together) by time, and liberty of speaking, will cease to bee. The more, because with us, noe loss will be suffered, by the changing of our opinion; for the most part of the differences (in spirituall and worldly matters) arise from a consideration of a wordly advantage, which if in the world abroad as in our Society were taken away, evill and false opinions would soon fall to the ground, but the Teachers being Spirituall Captaines, would rather (as to the generallity) for there own profit have Warrs than peace in Christendome, and therefore they having made an incurable rent, do set people one against another; which makes it appear that by nature the people are not at so great a distance, as they now appear to be, contrary to this we intend, that

that we may bring the good of our church, and of
 our meeting-place open to all rational men, strictly watching that
 Antichrist (who exalts himself above others) may be continu-
 ally shut out by exactly observing that no preeminency, or sole pri-
 vilege be granted to any, of offering any thing, or of speaking first,
 that so every one being at liberty, and unhindered may bring forth that
 which is most conducing to the common welfare, according to the
 words of *Paul*, *1. Cor. 14. 26.* all of them sitting still so long after the
 reading of the Scripture (as being swift to hear and slow to speak) till
 any think it fit (in his judicious and humble mind) to propose any
 thing for edification, endeavouring withall to make his discourse short,
 that another may have his turn likewise, contrary to the custom of the
 common Teachers, who only (or solely) speaking, do lengthen their
 discourse, to the wearying of their Auditory, for which end the Mo-
 derators (who ought to be meek and understanding men) are to
 observe, that there be due order kept.

C

The

THe Reader may be pleased to remember, that such onely shall be received into our Society, or little commonwealth, as are honest, rationall, impartiall persons, and for others who are not so, they shall receive wages, for their work, and go to their own houses, or lodging places, till they are fitted and prepared to be members of our Society, which consist only of four sortes of people. *viz.*

1. Husbandmen.
2. Marriners.
3. Masters of Arts and Sciences.
4. Usefull Handy Craft-people

<i>Smiths of all sortes.</i>	<i>Tallow-Chandlers.</i>	<i>Compass-makers.</i>
<i>Carpenters.</i>	<i>Basket-makers.</i>	<i>Paper-makers.</i>
<i>Ship-Carpenters.</i>	<i>Brush-makers.</i>	<i>Printers.</i>
<i>Brick-makers.</i>	<i>Turners of all sortes.</i>	<i>Book-binders.</i>
<i>Brick-layers.</i>	<i>Instrument-makers.</i>	<i>Painters.</i>
<i>Masons.</i>	<i>Loyners.</i>	<i>Potters.</i>
<i>Stone-Cutters.</i>	<i>Weavers of all sortes.</i>	<i>Plate-workers.</i>
<i>Brasiers.</i>	<i>Fullers.</i>	<i>Ingravers.</i>
<i>Pewterers.</i>	<i>Diers.</i>	<i>Wier-drawers.</i>
<i>Plummers.</i>	<i>Tanners.</i>	<i>Pin-makers.</i>
<i>Tin-men.</i>	<i>Curriers.</i>	<i>Noddle-makers.</i>
<i>Founders.</i>	<i>Shoo-makers.</i>	<i>Hooks and eyes makers.</i>
<i>Wheelwrights.</i>	<i>Skinner.</i>	<i>Looking-glass makers.</i>
<i>Milwrights.</i>	<i>Glovers.</i>	<i>Twisters.</i>
<i>Millars.</i>	<i>Hat-makers.</i>	<i>Taylors.</i>
<i>Bakers.</i>	<i>Woll-combers.</i>	<i>Button-makers.</i>
<i>Brewers.</i>	<i>Knitters.</i>	<i>Combe-makers.</i>
<i>Butchers.</i>	<i>Rope-makers.</i>	<i>Coopers.</i>
<i>Stillars of strong waters.</i>	<i>Sayl-makers.</i>	
	<i>Net-makers.</i>	

Cutlers.

Cutlers.
Glass-makers.
Glasiors.
Glue-boylers.
Sope-boylers.

Salt-boylers.
Sadlers.
Sieve-makers.
Spectacles-makers.
Sheeremen.

Whistlers.
Watch-makers.
Barbers.
Chirurgeons.
Physicians. &c.

One Society being settled in order (as a nursery) about London, to imploy the poor, we may have a second about Bristoll, and another in Ireland, where we can have a great deal of Land for little money; and plenty of wood for building of Houses, Ships, and many other thinges.

W. H. H. H.
W. H. H. H.
Barber.
C. H. H. H.
F. H. H. H.

W. H. H. H.
W. H. H. H.
W. H. H. H.
W. H. H. H.
W. H. H. H.

W. H. H. H.
W. H. H. H.
W. H. H. H.
W. H. H. H.
W. H. H. H.

One Society being settled in order (as a university)
about London, to supply the poor, we may have a second
about Bristol, and another in Ireland, where we may
have a third of land for little money; and plenty of
wood for building of Houses, Ships, and many other

AN
INVITATION TO THE
aforementioned
SOCIETY
or little

COMMON-WEALTH:

Shewing the excellency of the true Christian love,
and the folly of all those who consider not
to what end the Lord of Heaven and
Earth hath created them.

MATT. 12. 50.

*Whosoever shall do the will of my Father which is in Heaven,
the same is my Brother, and Sister, and Mother.*

LONDON,

Printed for G. C. at the sign of the *Black-spread-eagle* at the West-
end of *Paul's Church-yard*.

INVITATION TO THE

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*An invitation to the aforementioned Society or little
Common-wealth, &c.*

THough men are bound one to another, upon several ac-
compts, and knit together with very streight bonds, and
that the likeness either of manners, or of life and conver-
sation; or of parentage and education, begets a mutuall
friendship between them, yet this is the most perfect, and
of all others the most blessed; when God by the dispensation of his
secret Counsell, joynd some such together, as do agree with his divine
will, and with the rules of nature, and they will not exchange their
union or fellowship for all the riches in the World.

But the more divine this state of friendship is, the seldomer it is seen
amongst us, and the more is Sathan that enemy of mankind against it;
who knows full well, that he hath not so much right or power to med-
dle with this holy fire, and the matter which maintaineth it, as he hath,
where either recreation or advantage is only looked after, which kind
of friendship he useth with very little trouble to dissolve; but in this
way of amity God only is the bond, wherewith they are tyed together
without being lyable to be unloosed, and upon which foundation being
fix'd, they resolve to withstand all assaults whatsoever.

If then there be any felicity in the life of man, or any efficacious
remedy to prevent his future miserie: I conceive nothing was ever
more solacing or reviving and coming nearer to the divine nature than
love, viz. true love, which doth so communicate it self in and to that
wherewith it reciprocates, that it seems to have exchanged therewith,
and made over thereto, whatsoever it did possess before, so that
amongst true friends there is such an agreement, that no secret, no joy,
no profit, nor any cross or affliction is undivided, but whatsoever be-
tides either of them, is no otherwise than if it were the change of one
alone

alone, so that death it self can scarce sepearate soules, so torally united, certainly the Heathens, who in all thinges pursued that which they esteemed best, found nothing more excellent, and delightfull then perfect freindship.

But how far doth Christ excell all others in love, who by his Doctrine and example, hath instituted a partnership or Society of mutuall love; by the denomination of Brethren; Abollishing amongst his disciples, all preheminery, or domineering, of one, over another, requiring that the gifts, and meanes of subsistence in the world, (for necessity and delight) should be Common; having called his people to a moderation, and to a life suitable to pure nature, so that all Christendome ought to be meerly, a certain great fraternity consisting of such as (having denyed the world and their own lustes) conspire together in Christ, the sole head and spring of love; doing well to one another, and for his sake distribute their goodes to those that stand in need.

Oh that we had this perfection? and were answerable to the end of our Creation; certainly there would not be such going to law; such intrrenching and inroaching of the boundes of landes, such hiding, and close locking up of money, nor would there be such scraping together of superfluous estates.

Oh totall summe and highest pitch of all good? if any may be admitted and that in due time to this divine favour for even many decrepit aged persons do seldome attain to this; to be desirous to live after such a manner: Emperours, Kinges, Princes, &c. having spent all their yeares, all their strenght of body and soul, have little or no time left them, to serve a better master, than the world, and therefore if God do joyn some such together as endeavour after a life more regular then their former, each of them being at a losse for a Companion to better and promote his resolution, one to whom he may communicate his secrets, a freindly reprovcr of his Errors, a reclaimcr of him from the worldes allurements, a comforter in adversity, a moderator of Ioy in prosperity, and in all respects a sharer in that which God hath liberally given; and last of all one ready for all cases and conditions that may happen I say and judge, that these are the happiest of all persons that ever were upon the Earth. For as no painfuller or miserabler thing can be thought on, than that life which a man lives according to the course of this world, so nothing is more acceptable, and lovely in

in the universe, then that harmony and concord, which hath its Originall from God, and influence upon the man, that is joyned with his fellow man, so agreeable to his mind ; which certainly can be found, no where but there onely where a firm love, agreement and concerning will in well doing, as also a liberall distribution and imparting, of all created thinges is entertained.

It is evident, that the most wise God, would honour the sacred society of Matrimony, with the utmost perfection of this so great love ; since they that are so joyned together and built upon the right foundation, have not onely their Goodes, but also their joyes and griefes, common ; And cannot be severed, by any kind of reproaches, or malicious endeavours of the envious.

The world hath her delights in different degrees of Dignities, States, Titles, and offices ; exalting themselves one above another ; But Christ on the contrary will that every one shall perform his office as a member of one and the same body, In which no one exalteth it self, nor accounteth it self worthier than other, the eye is not puffed up because it sees ; the foot is not grieved that it sees not : If any member in the body be blemished it is carefully covered by the other, if any be weak it is dilligently provided for by the rest, whereas on the contrary Every one in the world, which by his office or Title is differenced, from others Conceives he is quite another thing and in himself better than others and must be reputed, for one that is set together and composed, of some finer substance, and designed to a sweeter life, yea to an higher place in heaven then others.

Now if you do but divest and strip the world of her Riches, Honours, and State ; how naked, and refully forlorn will she remain, and how far different will she be found from that she seems to bee ; and then it will be easy to beleave, that she is shored up by nothing els but wormeten propps, which if they were once pulled away they would be fitted and made free for the imitation of Christ.

Do but see oh man ! what kind of thinges they are, which do shut the door against true love ; and hinder communion or fellowship with Christ viz. Nugatory, frivolous thinges and trifles which onely consisteth in avaine esteem and opinion, which some of the very Heathens who saw a little further than others, did oftentimes laugh at.

1. First Riches and Estates, which as soon as our Natures are satisfied, are altogether superfluous, and very troublesome ; the vanity
D whereof

whereof, who doth not see it they are a burthen to the rich, causing them to fill their houses with variety of costly furniture, which in many years (or never) happens not to be usefull to them: they are a trouble to get them, a perplexity to keep them, and a grief to part with them; their houses are spacious and great, so that there is either much void and empty room within, or else they put themselves to a great deal of trouble and molestation in furnishing and filling them; Their cloths are so dainty and curious, that they cannot sit down any where with freedom, nor stand with ease, nor scarce walk any where without fear of spoiling their apparel, and unless they have some to behold their splendor, all is little to them, but if they have spectators, they fear some will lurch, and others fitch away from them, their sleep is a most none, Oh how great a misery and burden is it to be laden with riches!

Secondly, honour and dignities, which if we measure according to the design of nature, and the rule of Christ, may not otherwise be distinguished than by several names or denominations of divers members of one and the same body, the name of the tongue is that any more worthy name than the name of the finger, the name of the eye, is that more excellent than the name of the breast, no certainly, that whereby the members are differenced, doth not lift them up, as with us the name of Lord and Gentlemen puffeth up, and what else is it but a meer name, the vanity whereof who sees it not? the very foundation of it is nothing else but the noyle of the tongue, and the report of others, or the knee, or the hat, all fleeting and variable things that are to be bought for a very small matter, and yet we are often times so foolish, that though such things commonly come not from the heart, neither are fruits of an upright and sincere mind, nay when on the contrary our own mind do suggest to us, that there is I know not what kind of tacit derision in it, and doth often times signifie nothing else but hatred and ill will, yet we do delight in such trifles, and give way to them so far, that we will rather hear a lye from a notorious parasite or flatterer, if it be but on our side, then to hear the truth from an honest man if it cross our interest.

Do but now cast up thy account; Oh man! how dearly thou hast ventured to buy the friendship of the World, which yet thou never foundest to be thy friend, but feignedly, and that for a spurr, on the contrary consider how little or almost nothing thou hast bestowed to answer the love of God, who nevertheless would have been the most assured, and most faithfull, and unchangeable friend.

Thou

Thou hast trimmed and decked thy body, and in apparel thou hast been passing sumptuous, that some silly creature might gaze on thee with admiration: In feasts thou hast been prodigall that thy companions and associates might commend thee; thou hast distributed thy gifts and presents, that thou mayst seem liberal; thou hast put forth thy art and skill, that thou mayst be called and accounted learned; thou hast dawbed thy house with many colours, to cause them to stand still that pass by. In the mean time thy reward hath been nothing else but a great toyl, and the suddain uncomposed disagreeing and unreasonable judgement and censure of other men; consider in the mean while, whether thou hast provoked God thereby, or honoured him, it is most certain that thou mightest have served God, and have performed the office of love to thy Neighbour, at a far cheaper rate, for by how much profuse & lavish thou hast been in the service of the World, by so much the more hast thou been parsimonious and sparing in the service of God, for it is evident the World requires costly attendance, as to all her matters, being never solicitous of the heart, how it stands with that, if you be but carefull that nothing be wanting in outward appearance, in dissembling and complemental deportments; or if there be but ceremony and externall semblance, and fine shew enough, so that by the very aspect, it is plain that the slaves of the World may be discerned from the true servants of God; in as much as the first are movable, flexible, fickle and variable; but the latter have their eyes alwaies fixed upon the mark, which is set before them. If we but once bring our selves to the touch, and travel through the World with a free and pure mind; we shall be able to obtain so much from our selves, as in Christian simplicity, silence and unincumbredness to exclude the wisdom, eloquence and prudence of the World, concluding, (as in truth it is) that nothing is to be compared with our Master Christ, and that none other knows any thing or can give any counsell that is savingly profitable but he, nor shall we repute them happy who have no other character or superscription than the Worlds endowments, knowing that worldly knowledge is not so great a thing as it is commonly esteemed; so much as under the title and disguise of learned, the very shame of being found ignorant doth with many inventions and cheating subterfuges, endeavour the hiding of it self from being discovered to the eyes of the common people.

Shall we never be able to attain to that equal judgement in putting a true value upon reall vertue where so ever it be found, as well in a

prince ; and to leave of more to admire the ornaments of a Magistrate, than the office he sustaines; and esteeming less of poverty, than of superfluity, of the honour, then of the state, of a good conscience less then of a popular or vain applause, of a peice of bread, then of delicious dainties, of water then wine ; of a green bank of Turf, then of a costly Couch, shall we not be able to arive to this, to esteem one only sentence of the holy Scriptures more, than the highest accuteness, of all the worlds Philosophy, we shall be able to do it, if we did well weigh, that the worldes turn, is but a short Comedy, and that we are but Actors, who appear no more than once upon the Stage: and if we did seriously consider, that all thinges are described, and represented to us in the world, far otherwise, than they are in themselves, but especially when we have well pondered, that honest and godly people, after a very little while are to expect, a participation and enjoyment, of another kind of honour and dignity, than any the world promisseth.

Shall we never be able to attain to this, to choose rather to lay up our estates in the hungry bellies of the poor, than in a few bags, to lay the foundation of our prayse upon the prayers of the poor, to make the cross of Christ our glory, and not to eschew the disfavour of man, as the reward of our welldoing; in a word, to put of all desire of fame and renown, as also to refer all desire of Revenge to the Iudgment of Christ, we shall be able to do all this if we forget not, that our God is the most faithfull of all Debtors, and the most sure of all securities if also we never forget, that his praise which shall be given to us, in the presence of men and Angells is the most glorious praise, and that his renumerations and recompences are the most noble, and everlasting.

To how happy an hour are we born, if we do enter upon this communion or fellowship, and from how many vexations will it release us whereof the Heathens, having attained but a shaddow, how magnanimously did they in their mindes, soare aloft above all Kinges and worldly glory; how did they despise all terrene affayres (as they that from above look down upon that which is below) and had pittie on them, and so did indeed avoyd the greatest miseries of mans life.

But since Christian Religion is come into the world it is a wonderfull thing to consider, what a light brake in together with it, viz. Such a light that all they whose hartes were touched therewith; throwing all from them, betook themselves to it for refuge, as to a true and stedfast liberty,

liberty after a long and horrible captivity, easily forgetting their Riches, State, Rule and possession, forsaking Parents, Wife, Children, Relations and whatsoever before was most near and dear unto them, not being by any Temptations of Tyrants, to be drawn from the sweetness of the Christian life.

The same have appeared in the memory of our forefathers, when the bondes of Antichrist (it is strange to think how firm they were) were broken when they who a little before were forced to creep upon the ground, began to rise up, with what readiness, that Ty. Annicall worship of Invocating so many deceased Saints, was rejected, and the unconfin'd worship of God reentertained, and with what readiness that vain (though gainfull) fancy of Invocating Christ by so many Intercessions came to nought; So that it appeares in all respectes, how much God hath Chalked out in nature it self, the pure and true worship, as also the amicable and freindly conversation of man, and likewise how easily those things which are contrary thereto perish, and come to nothing, and how far our Religion with draweth us from all theatricall or stageplay, gestures, and countenances, and all those troublesome Ceremonies, wherewith we torture our selves, in speaking, eating, saluting, walking, cloathing, yea and in all the actions of our life: But on the contrary how conformable it maketh us, to the celestiall Hierarchy and naturall pollicy, and yet in these petty and altogether childish things, men are so hard to be convinced, and drawn of from them, as if all their well being depended thereon; and the beatitude or happiness of all mankind, had all its foundation therein and never give so much scope to reason and well guided understanding, as either to acknowledg their vanity, or if it be known to them rather to throw it off, then to retayn and daily augment it, with new and exotick bawbles.

In truth as often as we do strictly ponder, to what end God the Creator and ruler of all things, hath brought every one of us into this great Fabrick of the world, and yet for us to observe. that the life of almost all men is either unprofitable, idle, wicked, or hurtfull to mankind we have reason to be affrayd, and jelous of our selves, lest peradventure either by the Corruption of the times, or our education, we have applied our selves to some manner of life, which is not suiteable to the will of God, and the end of our Creation being not able to give a just accompt, wherein we have lived to the glory of God, and the advantage of mankind.

Certainly,

Certainly to have eaten, to have drank, to have slept, yea, to have read much, writ much, seen, heard and travelled much, and let this also be added, to have managed an Estate, to have kept hounds, horses and servants, to have had arts and learning in great esteem, to have trimmed up houses, to have often made banquets, to have borne Titles of Honour, to have collected many books together; in a word, to have been imployed, and very busie, to the uttermost, in things that do not relate or belong to Christ, let them be what they will: Certainly all that will never satisfie God, nor endure the touch or tryall of the fire but being consumed as stubble, will leave man bare and naked, a malefactor, and guilty in the presence of God, for his lost time, and his neglect of friendship and union with God, together with the neglect of the endowments, as well of body, as of spirit, so that there will be an horrible distance between them, and those whose faith in God, and love to man, have been stedfast and firm.

Let us take heed bretheren, least those among us who either in understanding, learning, riches, beauty or arts, excell others, do conceit that God is therefore more gracious and favourable to them than others, and that they have attained to the best life, for such men do grossely deceive themselves, because the manner of Gods judging is quite different from that of the World, his eyes are quite other kind of eyes, and his policy differs from the Worlds policy, as much as Heaven from Earth, as one who chooseth the unworthy; and despised, rejecteth and abhorreth that which the World do highly esteem.

If any think this our Society or fellowship to be a new thing, so that he cannot (as it was in old time,) so much as poynt out five pair of such friends, he hath reason with me to lament, that while men do curiously, and with anxitie of mind, search into the course of the Stars and Planet; the vertues of plants and vegetables, yea, into the very bowels of the Earth; yet they are so neglective of their Salvation, that they do not in the least so much as seek and look after that life, for which they would not need so much silver and gold, so many Titles of Honour, so many buildings, such clothes, so much furniture for their houses, so many messes and dishes at their meals, so many arms and ammunition, or warlike provisions, so many judgements or decrees of Law, so many medicines, nor so many bookes, all which are causes of vast trouble; so that the men of the World themselves (if they were but wise) would avoid these occasions, or (as they themselves do confels) necessitis of sinning.

This

This Society or fellowship hath not alwaies been so rare, and so thin sown, but was very rife in the primitive times; till the enemies of the first innocencie did insinuate themselves thereunto; whereby the life which men were bound to live; as in obedience to the Laws of Christ, began to be accounted such as a man may chose whether he would imbrace or no, and take up a meritorious and supererogatory life, comprising such a sanctimony or holyness as was more than necessary to Salvation, and was only to be used by such as desired a greater reward in Heaven than others; which opinion gave a beginning to many orders of lazie and wanton beafts, (I mean Monks and the like) and of many thousand fables and cheats, which thngs when men came to themselves, they did justly reject, and when they are grown wiser, they will again totally cast off. even those poor ones, who now scrape and rake together the riches of the World; as also those (seeming) humble and lowly persons that now take up the high seats of the World, and such pretended simple ones, who now fill and disturb the whole World with their cunning and deceit.

But for us let us hold fast that which is in this life, the best thing, *viz.* the universal love to Gods creation, and if we be insufferable to the World, and they be incorrigible, or unbetterable, as to us, then let us reduce our friendship and society to a few in number, and maintain it in such places as are separate from other men, where we may with less impediment or hinderance, love one another, and mind the wonders of God, eating the bread we shall learn with our own hands, leaving nothing to the body, but what its nakedness, hunger, thirst, and weariness calls for to help our necessity and health, then it will appear how many things we may well be without, what things we may refrain, and what kind of matters we ought not to know how many things we may avoid, in what things we may best quiet our selves, and how far easier we may satisfie Christ in his little ones with a penny, than the World with a pound.

For Princes are not born on purpose to reare up stately Palaces, the Learned are not born for the writing of many unprofitable, and for the most part frivolous Books; the rich are not born to boast of their gold, silver, and christal vessels; the rest of the people are not born for so many various unprofitable Handy-crafts; In a word, mankind is not born, for so many kinds of education, of being rich, and running into excess, but all these racks of the mind, it hath invented of it self, and now made a custom and habitual, so that it hath made the life
more

more grievous, to it self every day, under so many painfull and labour-some inventions.

Now I would that they that stand and admire, at the fine wits of our age, and the sublime learning of our times; did but consider with me, whether those things which daily please our eyes, with their novelty; be indeed such, for which we may justly rejoyce or whether on the contrary, it were not much better, since they are the cause of so many griefes, and troubles in mans life, that we were wished and advised, by our learned men, to put them away far from us.

For what greater fruit of wisdom, or what greater glory of the new revived learning, could their possibly be, then by that to bring humane matters to such a posture, that we may attribute our well being, and felicity, in this life, to them under God, that by the whole some instruction thereof, that which is superfluous, useles and unnecessary, might be thrown away, and that which is Nugatory, trifling and unprofitable might be cut of, and that we might truely be distinguished, from the life of the Barbarous and savage people, not by bookes, nor by Titles of honour, nor by universitys but by such morality as Christian Philosophy doth prescribe.

Let there come forth from the Studdies, and libraries, of our wisemen, into the light, not a continuation, or prosecution of old Errours; or an heaping up of new to the old but on the contrary, a rule or direction, for a new and reformed life in Christ, which may demonstrate, that as we are professors of the best Religion, we are also imitators of the best life; then shall we return to their Society or fellowship, and be subject to their good lawes, and Orders; and observe their rationall customes.

In the mean time, let them not take it ill, that we do not make any great accompt, of these Sciences that are voyd of Christ; that we do not desire to know them, and if we have drunk in any such, yet we desire to unlearn them, and with singleness of hart, to become as Children, who are altogether unacquainted, with voluptuousness, ceremonies, Riches, and foolish labour, hence forward we desire to live towards God in unincumbredness, voyd of carking for the multiplicity of superneccessary things, exercising a delight, in reall equality, & for the rest acknowledg Christ onely, for our Lord and Master, and in this School of his, we hope that neither divine misteries, nor secrets of nature, nor the contemplation of rare matters, shall be wanting to us, since he
formerly

formerly hath made it evident by the example of his Apostles and holy men, how powerfull he is in teaching, and then especially he displayeth his riches, and openeth his unexhaustible treasures, when humane wisdom ceased, and the skill of the World melteth away.

But that we now are so weak, and that the strength of our Religion is grown so faint with us, that the Majesty of the divine presence, with the miraculous working is removed from us, whom shall we accuse for this, but our selves, who in the midst of the divine light, have scarce retained any more than the bare name, being content if we may but be called Christians, as to the rest being altogether like to the World; so that it is no mervail that we who do not excell others in the pursuit of honest actions, as Justice, Mercy, and the propagation of the name of Christ, nor in the education of children; do not also in the least go beyond them in those gifts which were peculiar, to upright and zealous Christians, and yet we ought in so clear a light of the Gospel, as we have to be so far distinguished, as to excell other men, so that if others do not commit Adultery, we should not so much as desire another mans wife, if they do not commit Murther, we should not at all be angry with our brother; if they love them that are like to them, we should love our enemies, if they do lend to those that have to give again, we should lend to those from whom we cannot hope to receive any thing again: For it becometh us who hope for the inheritance of an eternall fe, in all things to go beyond those that know only this present life. But if nevertheless we be found beneath these, or if we are found but like to them, and no more, how much will their accusation presse us down, and condemne us to the like, yea, to a more grievous punishment.

Let us look back to the former ages, and it will appear that the divine power was then most of all vigorous and eminent, when there was not such ostentation of fine wits, but the supream knowledge and happiness then was placed in the Crosse of Christ; but now while matters go quite otherwise, and the creatures of our brain do obumbrate, or over shadow and obscure the works of God, we do things according to the will and pleasure of Sathan, who being the most subtile of all Philosophers, Logicians and Artists, is not affraid of us, if we go his way, and by that occasion he insinuateth himself more and more into us, and glideth in by means of such things which we most admire.

Do not you see Brethren, that by the goodness and long suffering of God, It is in our hand and power, now we have tasted, of the bitter-

1. **CONSIDER** that we are to love their own peace and welfare, as well as our own order or communion, which is propounded for a general rule. Their judgement is to be, not only a due opposition to all that is contrary to it, but also to rid the world, of all unprofitable, and hurtful things. **Ex** 23. 7. the cause of sin and slavery. The church were not that **Jesus** should be the Husband of Widows, and a Father of the Fatherless, and so might his blessing, through **Jesus** Christ, that both pure and uncleanly worship (which conflicts more in well doing, then in much speaking) may break forth to the glory of his holy name and the good of all mankind.

If any have a desire to speak with him, who is in-
mortal in the morning of so good a work; may have
knowledge of his residence by inquiring of the Book-
seller noted in the title page.

FLA IS

A Letter written in order to the now mentioned Society or little Commonwealth; By some well affected persons, whose hearts and hands have already joyned therein: to stir up all such who are truely sensible of the poor and needy, to carry on this so necessary and charitable a work.

Having not only considered the poverty, afflictions and streights of many well minded people; Together with the evil consequences that arise from the corrupt customs and waies of most employments, and the general disorder proceeding from riches and poverty: But also the way propounded by the endeavours of our friend Peter Cornelius, to rectifie all such and many other inconveniences, by bringing together a fit, suitable and well qualified people into one Household government or little Commonwealth, wherein every one may keep his propriety, and be employed in some work or other as he shall be fit, without being oppressed, as is more at large expressed in a Platform to that purpose.

Whereupon we are resolved, judgetng it to be necessary, and our duty to promote so good and pious a work, with the assistance of other mercifull and rational men, to lay such a foundation, as may tend to the relief of the oppressed, the preserving of such as are in danger of falling into snares, and the increase of understanding and mutuall love, as also the exemplary ordering

of such acts as may be accomplished by prudential charity.

And hereunto we do earnestly invite all Persons that have a willing mind to do good according to their abilities; some by their Wisdom and Councell, others by money and credit, or by both, as they shall be able and free, that so a stock may be raised for the carrying on of this good and beneficial work.

To which end we have subscribed our names, and the summs of money which we are willing to give. Hoping that all such as are for so general a work, will upon due consideration likewise subscribe for such a summe of money as they are willing to give towards the accomplishment of the Premisses, and meet together to confer and order the said summes of moneys into the hands of some trusty Persons for the use and benefit of the Society only, and what else shall be found conducing to the perfecting of this work, till the Society can subsist of it self in order, which we believe may soon be from the credible information of divers persons, relating that many hundreds in Transilvania, Hungaria, and the Paltsgraves Countrey, from a small beginning have attained, not only to a very comfortable life among themselves, but also ability of doing much good to others, not of their Society.

Subscribed towards the raising of a Stock.

I. S.	100 ^{l.}
W. R.	100 ^{l.}

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